

The **AMERICAN FRIEND**

[JULY 6, 1950]

Evangelism — Jamaican Way

Adam H. Flatter

Reflections From London

George H. Gorman



The Levels of Prayer

William W. Clark

Trilogy of Poems

Marion M. Cronister

From Emil Fuchs

A Letter

KOREAN CRISIS
SIN IS WAR

EDITORIALS

The Devotional Life . . . A Page of Personal Helps

THE LEVELS OF PRAYER

The writer of this column is William W. Clark, professor of Philosophy and Religion in Earlham College.

This is page four of a series of notes on the deepening stages of spiritual life. The preceding pages, in other issues of this magazine, have outlined five levels into which the writer understands that we may progress. Each level has its permanent value which may be maintained if progress continues, and its special danger if development halts at that stage.

The first stage was suggested to be that wherein, with wonder and awe, a person acknowledges his infinite debt of gratitude to God for all the good things of life, from the most material to the most spiritual. There is unbounded appreciation in particular for the abiding values which the world can neither give nor take away, such as faith, and hope, and love—but above all, love. If this experience is incomplete, it levels off at a dangerously demanding point, where God is dealt with as if he were a Santa Claus. Otherwise it moves on inevitably to the second stage, where the vision of goodness is so overwhelming that it shames one's best righteousness, and there is nothing left but the humbled cry of the penitent for help and mercy. Here one must beware of dwelling selfishly on his own failure, luxuriating perversely in a sense of guilt. One must concentrate on the vision itself, recognizing the goodness for what it is, the goodness of undiscourageable, redemptive love, the grace and forgiveness of God in Christ, who has not left us to struggle helplessly in our own mire but offers us the help of the very arm and shoulder which bore the cross for all who might be in our predicament.

II. The Cry for Help (concluded)

A transformation now takes place in our penitential prayer. Realizing that beneath all the varieties of our sins and righteousness we share with all men the basic need for grace, our plea expands to take in others. A curious thing usually happens here: the first people we think of are enemies! Our thought goes out to those who have personally offended us, and love replaces hate or fear as we pray for a forgiving spirit. "Forgive us our trespasses, as we forgive those who have trespassed against us!" We sense that they, like ourselves, are in need of that grace which alone can make us whole and reunite us. An immense compassion for them, for all men and women, and a surging hope for the possibilities of human brotherhood well up within us and guide our prayers into intercessions not only for them but for all sorts and conditions of men.

A further word should be said about our forgiveness of others, before developing the implications of intercessory prayer in general. A great many people seem to think that they can be forgiven, and yet not forgive every offender. Or perhaps they will say, "I can forgive, but I can't forget." It is well to know that such things cannot be true. Nobody who has understood fully the truth about himself in the white light of God's holy love can maintain the accusing attitude toward others which is implied by the above statements. For me to know myself with anything like the clarity with

which God knows me is to see both how I am in no position to judge another and how the other, like myself, may be folded in the cloak of divine love against the storm which has proved too rough to weather. It is to discover why he has acted badly toward me by finding the same potential within myself; and it is to discover how for him, as for me, the great heart yearns. One cannot help but sense what Jesus meant when he said, "Be ye therefore merciful, as your Father in Heaven is merciful."

This does not mean that I am to be content with myself as I am, or with him as he is. It does not mean to condone our evil, not at all. What has been called "the pharisaism of the publican" is a dangerous rationalization of which we must be wary. It is not for me to cry, "I thank thee that I am as other men are," using it as an excuse for continuing so, any more than to say "I thank thee that I am *not* as other men are." One rises from his prayer of contrition powered with a new spirit and ready to attempt new heights of love, praying that one's enemy also may thus arise!

As for intercessory prayer in general, which flows out of forgiveness, the old questions keep returning about what one may reasonably request in prayer. We have prayed that others may be forgiven; may we pray for a pair of shoes for poor Johnny? For the leaders of the nations to see the terrible error of their warring ways? Can we ask God to change his mind about what will come next in life simply because we happened to think to ask him?

The experience which comes down to us from the great invisible company of the Christians of the ages, corroborating our own intuitive sense of rightness in this matter, tells us by all means to pray for anything good. In our sophistication we challenge the reasonableness of this; but why? We do not doubt the good sense of *working* to serve God's ends. Well, *prayer* is a form of work. The unreasonable thing is to think that work with our hands or brains can accomplish divine purposes, whereas work with our spirits cannot. Jesus made no bones about it; he said "Whatsoever things you ask in my spirit, the same shall be granted."

May we not go so far as to say that the things for which we find ourselves praying, when we are deep in the second level of prayer, are the very things for which we should continue to work in every possible way? In prayer, the work has only begun; but unless it has begun in prayer, its fruit is in jeopardy. Then let us unreservedly and without ceasing pray for forgiveness, for shoes, for peace; for all the sons of men in general, and for certain ones in particular; for every work of love to which we may pledge heart, head and hands.

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Editorial . . .

Alvin T. Coate Resigns

AFTER thirty-seven years of service Alvin T. Coate has resigned from the Board of Publications of the Five Years Meeting. This Board directs among other publications, *THE AMERICAN FRIEND*. Rarely could one find a Friend who has given so much of time and expense in pursuing a voluntary service for the church.

His life and work among Friends have reached far beyond his service to publications. In America and Europe he has traveled widely and with a single purpose of concern for the Society of Friends in general and the Five Years Meeting of Friends in particular.

It was he who suggested and carried through the setting up of the Isaac T. and Lida K. Johnson Memorial Lectureship under which lectures on important issues to Friends are given during the sessions of the Five Years Meeting, and it was he, under the persuasion of the Executive Committee, who gave the first of these lectures in 1940. He followed immediately and well in the train of the late Isaac T. Johnson of whom he was a devoted friend.

More recently, and after several years of careful planning and counseling with Friends in the business world, he led in the establishment of the Friends Fiduciary Corporation, of which he is now chairman. These are but a few of his services to Friends.

THE AMERICAN FRIEND is particularly indebted to him for wise counsel and unremitting support. As he steps from these duties, Edward A. Nusbaum, a young business man of Richmond, Indiana, member of Indiana Yearly Meeting, steps into this place on the Board of Publications. The members of the Board are listed on the opposite page of this journal.

We shall have the continued counsel of Alvin T. Coate in this field of service to which he gives himself devotedly.

Crisis in Korea

WE should not assume that war is coming but, as we go to press, American air forces, in response to orders from President Truman, have swung into action against North Korean communist armies, and a broad potential battle line is being described and established across all of East Asia. It is everybody's guess, at this moment, what the outcome will be, but the effect of it could be seen on the sober faces of our city bus commuters this morning.

Far away places are again coming to the "secure" inlands of America in the threat of war. Seoul is as near as San Francisco in the modern tightening complex of world life. Economic battle lines easily become lines of military action in an ill-disciplined world which is not yet ready to pay the price, in loss of national autonomy, for a world order conducted in mutual interest and by rules and laws on the world level.

More deeply yet is the inability of men as spiritual beings to envision and sustain a moral order under moral motivation. That is the ultimate battle line of humanity. Its policies lie in the long, long view of prophetic men. Deep in the recesses of human hearts is a quiet, rising certainty that our problems are essentially moral and spiritual and almost universally there is a desire for peace.

The desire is there, but there is not enough willingness to pay the price, to take the ways that lead to peace. Men hold on to old ways and methods while they pray, sometimes desperately, for world peace. That is our fundamental contradiction and the one which, above all others, must be corrected.

We want to retain national sovereignties. Are we indeed completely sovereign in any *real* sense when conflict in Korea can, if it should spread, send American boys to their death all over the globe? Sovereignty still has some meaning but, in its extreme practices, it has come to the point of diminishing returns—near to bankruptcy.

The Korean crisis—what does it mean? It is clear that, from a military viewpoint, a broad belt in the Far East might furnish the difference between defeat and victory in event of war between Russia and the United States. As for Europe, few people would doubt the ability of Russia to overrun western Europe almost at will. In Asia she would be vulnerable through the back door. If she held the isles of the Pacific as well as all of Europe . . . ?

All this we know, from a military viewpoint, but we also know the colossal sin of war, the basic failures of the nations to do the grand thing—to take the real step toward peace while there was yet time. Whatever may come let the forces of creative peace, small in numbers though they may be, hold steadily on their course, and spend heart, mind and body for that deeper battle of the spirit that describes the line where all men finally must make their peace.

Moral Treachery in Southwest Africa?

RARELY has a more enlisting and morally harrowing story been told than that by the Reverend Michael Scott of England in *The Reporter*, April 25. It is a story of the dispossessed tribes in Southwest Africa hunted, bombed, driven from their homes and killed by exploiting white men from 1906 onward.

According to the story told in *The Reporter* the refusal of present-day white men to give them redress for this injustice is a black if not bloody page in the history of white imperialism. The United States delegation was one among others which opposed hearing Michael Scott before the United Nations Trusteeship Council. Why? Perhaps there was no time for little people!

Yet if the United Nations finally succeeds in guiding the world toward peace it must have time for the

little people of the world as well as for the giants of East and West.

"Every man for himself," said the elephant as he danced among the chickens. This concept of what constitutes responsibility gets illustration in many ways. Democracy has little meaning if it means only the rights of persons inside a so-called democracy or the rights of great nations maneuvering among other nations and peoples of the world. It must also mean the rights of little nations, clans, tribes, and races to the uttermost corners of the earth.

Sin Is War!

WE are accustomed to hearing that war is sin, but it should be first stated in reverse—*sin is war*. Fundamentally sin is exactly that—a state of war. It is first of all inner conflict, a conflict that is being waged between what one *ought to be* and what, in one's self-willfulness, *he is*. That is but another way of saying that it is a battle against the will of God.

This, in turn, is reflected in personal relationships. One who continually criticizes his neighbors is almost certainly one who has little peace within himself. If he readily blazes out on a given sin or foible of his neighbor he is likely fighting the possibility of that same sin or temptation in his own life. The robin battling her own reflection in a window believes she is fighting an external enemy. In reality, she is fighting her own reflection. Her frustration is an apt parable of human behaviour. One is in conflict with his neighbor because that neighbor reflects a sin or weakness which one fears for himself.

The apt observation of Jesus that "with what judgment ye judge, ye shall be judged" is a sound and pertinent insight. Our inner battles can readily be seen in our judgments of other people. The psychology of such behavior is obvious.

This personal problem not only is reflected in person to person relationships, it also becomes attached readily to class and race conflicts. One's self interest and ambition is partly fed by feeling that he belongs to a superior race or a favored class or to "one of the better families" or that he is a citizen of an ascendant nation, or of the spiritually elite. These are the real inner recruits which flock by the millions to the standards of competing groups. The sin within, already a war in itself, adds its part to the greater conflict. The whirlwind joins the tornado.

Little wonder that the person at war within himself and at war with his neighbors finds a great sense of satisfaction, a kind of peace within himself, when he joins in a shooting war beside his neighbors. He may feel peaceful inwardly because "everything's going his way." It is the wrong way to be sure, but his personal conflict is eased or lost in the larger conflict. Now he is invited to an "out and out" battle against the "hosts of evil." The unrighteous man suddenly feels righteous. Without the embarrassment of confession or the inconvenience of repenting, he finds himself in a "holy" crusade!

All of this can well be said in the first person

plural. The fundamental principle involved is often no different as between the soldier and the pacifist. The latter who holds in scorn enlistment in war is likely to set up his own patterns of behavior that offer relief to his conflict within. In spirit and in method of attack on what he believes is evil, he may adopt the manners of the warrior. He develops a set of aversions to masses of people who, secretly, are looked upon very much as enemies. He succumbs easily to that deadliest of all sins—pride, for he has joined the spiritually enlightened! The others are the "unwashed."

There is need for a general humility and all-embracing understanding that does not pause at the vertical barriers of conflict, or rest at the horizontal strata of class or privilege, but which sees the human problem—the sin against God and man—in its many expressions. In some fashion, all of us must catch the spirit of the prophet and speak in the first person plural, "All *we* like sheep have gone astray. We have turned every one to his own way and the Lord hath laid upon him [the one who thoroughly understood] the iniquity of us all . . . and by his stripes we are healed."

Appeal to Friends — Let Us Worship:

WHENEVER tensions in the world or in the nation have become great, Friends have often repaired to their meetinghouses for prayer and worship. During these present days of world strain should we not again point our regular meetings to this purpose or call special meetings for worship.

It should have a dual meaning for us, first of all in an immediate prayer for peace and certainly in preparing us to think deeply and sincerely—to be spiritually prepared and strengthened to face world problems and to know our responsibilities.

Lord, what wilt thou have me to be and do?

E. T. E.

TRULY FREE

Yet could I go with Jesus all the way?
Yet could I bear the cross, as He, up-hill;
And wear the thorn-thick crown, against my will,
And yield my very flesh for greed to slay?
Oh, could my love be far beyond things priced,
So I could hang in shameful, killing pain—
Losing my own dear self in others' gain,
My passion deep and wide as that of Christ!
Then sin, indeed from every dark recess
Within, would creep out hopelessly and reel
To death; and I would find, in liberty,
A strength that men would wistfully possess;
And, seeking thus, accomplish and reveal
That only love can make man truly free.

MARION M. CRONISTER

Reflections From London

By George H. Gorman

IT seems a good thing to begin this series of notes and news about Quaker events in Great Britain by a review of London Yearly Meeting which has just taken place.

It seemed to me that there were fewer visitors from other Yearly Meetings—and certainly from America, for only two Friends with Minutes from Yearly Meetings in the States were present. They were Daisy M. Newman of New England and Robert Pyle of Race Street. At the same time we were made to feel very much at one with American Friends by the presence of V. Gerald Bailey and Percy W. Bartlett who had just returned from America where they had taken part in discussions with the A.F.S.C.'s Special Committee on foreign affairs. * * * *

There was a note of confidence throughout the gathering, which was clearly reflected in the Epistle and in the message of goodwill to all men. The issue of this message, calling all men everywhere to renewed personal effort for peace, was obviously one of the peak events of the Yearly Meeting. The concern to issue it arose during the session of the Peace Committee under the title, "Inspiration for a New World Life," and was made explicit by the sincere appeal of Arthur Guy Enoch that somehow a call should be made to the desire for peace, which he believed was present in the hearts of men. A message was drafted and was most acceptable to the Meeting, mainly because of its simple terms and stately expression. Friends desired this message to have as wide a distribution as possible throughout the world. As soon as it was accepted it was cabled to America and sent by air to all Friends' papers. Its reception by the press in this country was disappointing—although it was printed in the *London Times* and the *News Chronicle*. * * * *

The dominating theme of the Yearly Meeting was the call to personal service. The Friends Service Council laid before the Meeting the need for workers in Europe and more distant fields. Many Friends who had devoted the best part of their lives to such service urged younger and older Friends alike to respond to the needs of the mission fields by way of service and financial support. * * * *

The appalling conditions of refugees, especially in Germany, greatly exer-

This is the first in a newly featured column for THE AMERICAN FRIEND. It will be supplied in nearly every issue of this journal by George H. Gorman, London Yearly Meeting, who is assistant secretary to the Home Service Committee, secretary to the Literature Committee, a member of the Anglo-American Visitors Committee, and of the World Conference (1952) Committee. He reports the sessions of the Meeting for Sufferings to The Friend, London.

Readers will doubtless enjoy these fresh interpretations of affairs, near and far, as viewed by a London Friend.

cised Friends who felt called to a new effort of imaginative understanding of their problems and encouraged the Friends Service Council to continue to do all it could to relieve all their suffering. * * * *

Despite the time given to the consideration of practical service there was a vivid awareness that this, by itself, was not enough—a positive witness in the preaching of the Christian gospel was also required, both at home and abroad. This requirement demanded a preparation on behalf of Friends and a renewed sense of personal dedication to Jesus Christ. * * * *

Following the emphasis on personal witness came the consideration of personal significance in modern society. Thankfulness was expressed for all the improvements in industrial and social conditions in recent years, but it was recognized that the high degree of planning necessary to bring about these improvements was in danger of overwhelming the individual. It was at this point that the Quaker, with his emphasis on the significance of persons, had a great contribution to make, especially in encouraging good personal relationships. The Minute expressing the concern of this session stated that, "we may also have a part to play in helping our fellow citizens to understand the working and the opportunities of our nationalized industries and the outlook of those engaged in them." * * * *

The writing of the Epistle of London Yearly Meeting is undertaken with great care so that it shall reflect some of the thoughts that have powerfully influenced the gathering. The Large Committee (the Yearly Meeting in

Committee) gives those attending the opportunity to express their views as to the material to be included. This is considered by a group of twelve Friends of whom two or three are charged with the actual responsibility of drafting the Epistle. Their draft is worked over in detail by the small group and the resulting document presented to a second meeting of the Large Committee. Tradition demands that none of the twelve Friends who formed the drafting committee shall speak in support of their work, the draft is "defended" against the criticism of Friends by the Clerks of the Large Committee. Thus the Committee makes the document which has been written its own, for Friend's comments are noted and any necessary amendments made. The Epistle so drafted is taken to the last session of Yearly Meeting for adoption and signature by the Clerk. * * * *

This year's Epistle faithfully reflected the life of the Yearly Meeting and gave expression to that certainty of God's presence and the assurance of His power. It ends with the striking words, "God calls us through Christ, the Lord of life. Who listens? Who follows?"

This was the theme of an address by Wilfred E. Littleboy when he spoke at a devotional meeting held on the evening of Yearly Meeting Sunday. In this he drew attention to the many ways in which the call of God comes to the Society in these days, and left with the meeting the question, "Who follows?" There is little doubt that the delivery of this address helped to deepen the life of the Yearly Meeting considerably and its call for re-dedication to the things of the Spirit provided the key to the session both before and after the Sunday gathering. * * * *

Amongst other matters engaging the attention of Friends were the proposed themes for the World Conference in 1952. Also consideration was given the membership of London Yearly Meeting as recorded in the Tabular Statement, about which I hope to comment in a future London view. * * * *

This year's Swarthmore Lecture was given by Konrad Braun, the Warden of Holland House—part of the Woodbrooke Settlement. It was a learned and well argued discussion of the re-

(Continued on page 222)

NEW ZEALAND GENERAL MEETING

Our New Zealand General Meeting has just concluded in Wellington, where we were privileged to "live in" in a student hostel. While not a spectacular gathering, it was yet marked by a deep sense of friendliness that was strong enough to carry our differences of opinion and approach. There was an outreach to the world beyond our own immediate circle, and at the same time an earnest survey of our own strength and weaknesses shown, for instance, in the consideration given to the question of how we can maintain the interest of our children and young people. The report on the "Round the World Quaker Letters" showed that they are in use in all our Monthly Meetings, and that many pen friend contacts have been established in different lands, including Japan and Germany.

The campaign against conscription, which was carried by an overwhelming majority last year, was ably handled by our Peace Committee. Much publicity was given to our Quaker viewpoint, including a national broadcast. Things have moved quickly in this connection and this General Meeting was concerned to find ways and means of placing the opinion of Friends before the members of the newly appointed Appeal Board for Conscientious Objectors to Military Training. It is heartening that this evidence is to be given by invitation of the Board itself.

Our new National Government is planning to re-introduce capital punishment and flogging, and a statement was prepared on this matter for circulation to members of Parliament.

The work of the Wider Quaker Fellowship grows slowly but surely, and there are encouraging signs that it is of strength to the Society generally. Through the National Council of Churches and the Inter-Church Council on Public Affairs, Friends are able to enlarge their contacts in many directions. Our membership increases slowly and now stands at 392.

Our FSC Committee drew attention to the many claims throughout the world, and of our privilege in sharing in some small measure with the work which is being planned. Two additional appeals came before us, namely the suggestion of donations for Gus Borgeest's project for China, and gifts of linen, blankets, etc., for the Children's Home in Hamburg. Our contributions to FSC seemed very small in comparison to the terrible need. Individual

Meetings have continued the sending of parcels to Europe and Japan, a gift of 240 pounds of honey put up in sealed two-pound tins, helping considerably in this service.

The work of the Friends World Committee for Consultation, the Pacific Area Committee, and the forthcoming World Conference in 1952, claimed our attention. In order to prepare our membership for this conference it is planned to hold a summer school during the Christmas holidays of 1951-1952. Not many of us can hope to be present at Oxford, but we hope to share together in the Conference studies, and thus prepare ourselves to receive the Conference findings.

No visiting Friends were present with us this year, but messages from William and Catherine Cadbury, Robert and Lyra Dann and Dorothy, Harry T. Silcock, and others from overseas brought us a sense of real fellowship with you all.

John Johnson represented New Zealand Friends at the recent Australian General Meeting, and we hope that in the future there can be a regular interchange of visitors between the two Meetings.

If there was a dominant note in our gatherings, I think it was the emphasis on our need for a greater *Faith*, and the fact that the measure of our steadfastness in following our Master is determined by the quality of that *Faith*.

RUBY M. DOWSETT

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LIVELY SERVICE IN TOKYO

Venette Hartman, who with her husband, Neil Hartman, from George School, and Grace Imamoto are carrying on a most interesting program in the Toyama Heights, Tokyo, settlement where the Neighborhood Center has been functioning since it opened last July under the auspices of Thomas and Eliza Foulke who have now returned to the United States.

It seems that our staff invited young and old to come to the Neighborhood Center during the school vacation period from March 25 to April 5. In addition to the fifty children coming to the kindergarten every day, a regular scheduled part of the activities, over 1,000 people participated in the "vacation special." With the help of several volunteers in the college age group, people from kindergarten through college shared in the activities. For the very young, they planned story and play times, with an average attendance of over thirty.

For the eight to fourteen year old group, the biggest event of their lives was a trip to the zoo by automobile. Seven adults managed to keep their eyes on the "bright red ribbons" and safely brought eighty-five children home again, by two trucks, jeep, and station wagon.

Another group of forty-four from the art classes were taken to the zoo. It was too crowded for sketching the animals while there, but the next week the children drew some very good pictures of what they had seen.

The teen-age group had many special events, including organized baseball and volley ball in the mornings, "but the most interesting trip was to Yokohama to visit the SS President Wilson." To visit any ship would have been enough, but such a luxury liner was almost overwhelming. The mirrors, upholstery, and thick carpets received the greatest attention and children's play room was the most fun." This same group — some sixty boys and girls—visited the Asahi Newspaper and saw the presses actually at work, and heard the news coming in from radio cars. The guide presented the Neighborhood Center with one of the etched zinc plates and one of the lead sheets for the paper of that day they went there. All of the youngsters received a copy of the paper and a post card.

Of course, the regular program for the children and adults continue as usual but with movies and special library hours added. Venette Hartman goes on to say, the night before she wrote us and some days after the strenuous vacation week-end special, that Nora Waln spoke to an audience of about one hundred thirty people at the Neighborhood Center, discussing the repatriation problems and the differences between *True Communism* and *Sovietism*.

Not long ago, Neil Hartman was asked by the Peace Committee of the Tokyo Yearly Meeting to give a report of his experiences as a conscientious objector to several different audiences. His first report was given to a large audience in the auditorium of the Asahi Newspaper Building, and afterwards he had letters from several of the people telling him how moved they were, asking more questions, and thanking him personally for sharing his experiences with them. His speech is to be printed by the Japan Friends group and has already appeared in one newspaper.

And so the Service Committee work through its neighborhood centers reaches out into various parts of the world.

..Correspondence..

LETTER FROM EMIL FUCHS

Readers will remember recent devotional articles in this journal by Emil Fuchs, German Quaker. The arrest of his son, Klaus Fuchs, in England for espionage, brought letters of remembrance to Dr. Emil Fuchs, well loved by Friends around the world. Here is his gracious reply.

Dear Friends:

A hard burden is again laid on me. Many friends sent me their greetings. I could feel that a mighty fellowship of love and prayer stood and stands around me and my son. O that it could help to give the decision he thought his duty and his hard fate some warning and helpful effects for the welfare of mankind as he hoped. It is impossible for me to express my thanks in personal letters to all the friends who sent their love and their kind helpful parcels. So I must do it by this circular.

Beside this one circumstance, all other changes of my life nearly lose significance. Still it was and is a great experience to begin a new work again in my age, a work which asks so much as a professorship does. Also for that the greetings and good wishes of many friends were a great help and a strengthening power. I thank them all and also those who sent me greetings at Christmas, New Year, Easter, and during my illness from which I am now completely recovered.

The exterior necessities of life found a quicker and better solution as we could hope. I and the two students for whom I took responsibility live in a very happy family life with friends Hagers. Thankful I feel daily how I am surrounded by loving care.

More and more I realise that this small piece of earth called now the German Democratic Republik is one of

the centres where struggling mankind tries to find a new form of social life. We experience the hardships and also the failures of the struggle, but also the forces and the hopes of a new beginning. Day by day we feel the responsibility to serve the work in truth and wisdom, that also by our doing and being the great message may be brought to Christians and non-Christians. We know that we have to do what we can to help in that reconstruction of society they began here and to make people understand what the love and spirit of Christ means for such a work and all future. May strength be given always again for this task. It makes life rich and I am glad to have come to Leipzig.

How far my work reaches the students I cannot say till now. I work in hope and joy. I am called to give a guest lecture in Berlin for a fortnight in June. May it be given to me also to bring the message in strength and clarity.

About my family this: My eldest son, Gerhard, is restored from his long suffering so far that he can accept a job in Berlin suited for him. In May he hopes to come to Berlin. Then we shall be nearer to each other and more connected also in our work. That is a great joy for me.

My grandson, Klaus, is staying for the summer with his father. Both and also the new mother and their two little boys love each other very much and live happily together. Till autumn he hopes to make his examination for the Higher School and then to come to me to visit school here. My daughter, Kristel, is still in bad health. But from her family I have good news.

Through all suffering—which cannot be taken from me—and all the difficulties of the new beginning—the holy presence was with me. Without that, a life like my life would be unbearable.

I pray for you all that this presence may also daily renew your life in cour-

age and joy. Everyone of us has to accept his share of the suffering of mankind. May it again and again be changed into a cross, that our forgiving love and patience may help to consume hate and distrust and to create a spirit of peace in mankind. May also we go over the earth as His disciples:

By the word of truth—be the power of God;

By the power of righteousness on the right hand on the left;

By honour and dishonour—by evil report and good report;

As deceivers—and yet true;

As unknown—and yet well known;

As dying—and behold we live;

As chastened—and not killed;

As sorrowful yet always rejoicing;

As poor yet making many rich;

As having nothing—and yet possessing all things.

(II Cor. VI, 7-10)

In the fellowship of thankful love,

Yours,

EMIL FUCHS

OBSERVE HIROSHIMA DAY AUGUST 6

Editor, THE AMERICAN FRIEND:

At 8:10 a.m. on August 6, 1945, the clocks stopped in the city of Hiroshima, Japan. It was the moment when the A-bomb was dropped from an American plane. Sunday, August 6, 1950, will constitute the fifth anniversary of that black day in the life of America and of mankind.

It would have been fitting if the Government of the United States and other governments, acting perhaps through the United Nations, had used the vast means of communication at their disposal to rally all earth's millions, come August 6, to repentance for the sin of war and a new dedication to work for peace. Failing this, we might have expected that the religious bodies

(Continued on page 226)

THE EVERYDAY

The memory of fading years,
Like a dusty age-lost book
With few decipherable words,
Falls crumbling at my look.

Yet from its lingering residue
More loving thoughts arise
To find release in kinder deeds,
In acts more brave, more wise.

As if the soul is in command
And growing, cell by cell,
Until it gains a living power;
And all is well.

MARION M. CRONISTER

THE GAIN

Be patient, friend;
There is integrity
Of lovely trend
And worth; and joy to be.

Be patient, friend;
From chaos, earth was born—
Now orchards bend
And white bloom hides the thorn.

Be patient, friend;
The blade, the flower, the grain—
An ordered end,
And golden good the gain.

MARION M. CRONISTER

TORONTO HOST TO IMPORTANT MEETINGS

Church leaders and religious educators from over sixty-five countries on five continents convened in a series of highly important conferences at Toronto, Canada, on July 3 until August 21.

Highlights of the twelve conferences will be the annual session of the ninety-member Central Committee of the World Council of Churches, July 8-15, and the World Convention on Christian Education, August 10-16.

This latter gathering is expected to attract delegates from seventy foreign countries.

The Central Committee of the World Council of Churches, which brings together leaders of one hundred and fifty Protestant, Orthodox, and Anglican communions, will recommend action to member churches on the basis of a survey prepared by the Commission on International Affairs, regarding minority religious rights in countries dominated by a single religion.

Prior to the Central Committee session, the executive committee, of the Commission of the Churches on International Affairs, met on July 3 to 5, and the executive committee of the World Council will hold a two-day session July 6-7.

The Commission on International Affairs will outline plans for further church action to encourage international control of atomic energy and other weapons of mass destruction; consider united church work in behalf of refugees, and the proposal for the internationalization of Jerusalem by the Trusteeship Council of the United Nations.

A fourth conference under the auspices of the World Council of Churches will be a joint session of the Council's Youth Department, with the corresponding department of the World Council of Christian Education, August 6 to 10. This session will consider ways to expand the work of volunteer youth camps, and lay the groundwork for a World Youth Commission to be held in Asia in 1952.

Other conferences to be held in Toronto, for the most part, will be under the joint sponsorship of the International Council of Religious Education and the World Council of Christian Education.

These conferences, which are designed primarily for the study and discussion of Christian education, as related to various age groups and geographic areas, include: The World Institute on Christian Education, July 22 to August 10; the International Children's Work Conference, August 7-9;

the 22nd Quadrennial Convention of the International Council of Religious Education, with Harold E. Stassen, president of the University of Pennsylvania, presiding; the Assembly of the World Council of Christian Education, August 17-19, and the General Council of the United Christian Youth Movement, August 17-21.

PROPOSALS FOR PEACE

"Proposals for Peace" is the title of a series of five coast-to-coast broadcasts by the University of Chicago Round Table, planned in cooperation with the AFSC. The programs will be presented on the NBC network starting Sunday, July 9, 1950, at 1:30 p.m. Eastern Daylight Time.

Among the participants are:

Harrison Brown, atomic scientist, University of Chicago; Henry J. Cadbury, Hollis Professor of Divinity, Harvard University; Robert M. Hutchins, president, University of Chicago; Philip Jacob, professor of political science, University of Pennsylvania; Charles Malik, United Nations delegate from The Lebanon; Hans Morgenthau, professor of political science, University of Chicago; Mme. Vijaya Lakshmi Pandit, ambassador to the United States from India; Clarence E. Pickett, honorary secretary, American Friends Service Committee; Sir Benegal Rau, United Nations delegate from India; Theodore W. Schultz, professor of economics, University of Chicago; James M. Warburg, writer and lecturer on foreign policy; Barbara Ward, editor of *The Economist*, London; E. Raymond Wilson, secretary, Friends Committee on National Legislation.

Specific program subjects are:

July 9—"Views on a Divided World."

July 16—"Ending the Arms Race."

July 23—"Turning World Resources to World Welfare."

July 30—"Policy for Germany."

August 6—"Pattern for Peace."

Friends are urged to listen to these programs, which seek to give a new perspective on United States foreign policy, and to show the way to world peace through moral leadership rather than reliance on threats of force. Information about the series should be shared with neighbors, Meeting groups, and others. Printed transcripts of the broadcasts may be ordered through AFSC Regional Offices. It is hoped that actual recordings of the series may be available for use in the coming months.

POETRY CONTRIBUTOR

MARION M. CRONISTER, Box 319, Earlham College, Richmond, Indiana

URGENT CALL!

A resolution has been introduced in the Senate by Senator Brien McMahon and ten other members of Congress.

It calls on the United States Congress to request a special session of the United Nations General Assembly "for the single purpose of stopping the armaments race by speeding up agreement upon effective and enforceable disarmament . . ." It also calls for evidence of good faith from the United States Congress in the form of a pledge that the money so saved would be applied through the U. N. to international economic development, the peaceful use of Atomic Energy, and reconstruction of war-devastated areas.

This is the third major attempt by Senator McMahon to bring this aspect of our present international dilemma before the Congress and the people. His first speech on "A Plan for Atomic Peace" was delivered in the Senate on February 2. He spoke again to the same problem on March 1. He has now offered specific legislation to start his program on its way.

May we suggest that you write Senator McMahon in your own words, commending him for his persistent efforts and for his creative leadership in an area where constructive ideas are otherwise conspicuously lacking. Encourage him, also, to seek prompt action in the Congress.

Letters should be addressed to:

Senator Brien McMahon
Senate Office Building
Washington 25, D. C.

We urge you also to write at least one other sponsor and your own Senator.

E. RAYMOND WILSON

100 Eleventh Street, N. W.
Washington, D. C.

KAGAWA TO VISIT HERE

Toyohiko Kagawa, world-renowned Japanese Christian leader, guide of social movements, former adviser to the Premier of Japan and to the Mayor of Tokyo, is coming to the United States for a six months evangelistic tour, including Canada, July 13-December 28. Kagawa will fly here from London after a strenuous campaign in England and on the Continent, where halls and churches have been crowded to overflow capacity. Requests from religious groups and churches in the United States have far exceeded the possibilities of meeting the demand. The limit of one hundred and forty-six bookings have been made.

Our World Missions

This page is provided in alternate issues of "The American Friend" by the Mission Board of the Five Years Meeting.

EVANGELISM THE JAMAICAN WAY

BY ADAM H. FLATTER

Here is an interesting interpretation of evangelism, as viewed and practised in Jamaica. Adam Flatter went recently from Wilmington Yearly Meeting to give a leading service to Friends' work in Jamaica.

Jamaica is launching an all-island Evangelistic Campaign, which began May 28, 1950, and will extend to Whitsuntide, 1951. While the world prepares for war, the churches in Jamaica organize to bear united testimony to the redemptive power of Jesus Christ.

"The time is short. The issue stands before us, clear-cut and challenging. Either we win more of our people immediately to the Christian way of life, or civilization will succumb to materialism, and perish. There is not one moment to lose. Mankind, for the first time in history, has the power to destroy itself. Only the acceptance of Christ, and all for which He stands, can ensure that this power will not be used."

Such is the statement with which the Jamaican Christian Council of Churches challenges its people to united action.

For many months plans have been in the making. In February, ministers and concerned lay leaders met at Mandeville, near the center of the island, to plan. Many left with inspiration to promote the campaign by organizing regional meetings and local councils until every corner of the island should feel the impact of this concerted effort. Friends are earnestly cooperating and every Friends' minister is pledged to participate.

Jamaica's leading paper gives space freely for promotional material; its leading columnists whole heartedly endorse the campaign. Mass meetings are being held at the race course in Kingston today as well as in all the churches, in an all-out effort to take the gospel to the people. Picked teams will visit slum areas in order that none may be overlooked.

"By life and lip you must proclaim His changeless gospel, not because your church requires it, or because your minister says so, but *because it is his command.*"

"You can pray more than you have done, especially for this campaign; try a bit harder to get your neighbors to go to church with you; spread the

news of the Campaign services; share in house to house visitation."

With such statements, the cooperation of every church member is solicited.

Rt. Rev. P. W. Gibson (Anglican), Lord Bishop of Kingston, is president of the Jamaican Christian Council and, as such, publishes an initial sermon in officially launching the Campaign. Among the pertinent questions which he asks are these: "Are you living your life with an ideal before you? What is your idea of that which is good and true? Are you on the side of Christ, or are you not? Have you repented? Have you given up that besetting sin of yours, or have you nursed it, and lulled yourself into a sense of false security so that you cry, "Lord, Lord," but do not the things which He said?"

I also quote a few of his affirmations: "I shall tell you what my ideal is—it is the highest kind of character ever revealed to man—it is the character of Jesus Christ. He can take you and me, as a Potter takes clay in hand, and mould us into better people fit, in some measure, for the habitation of God's Holy Spirit. It is a redemptive gospel. It is a social gospel. It is a victorious gospel." In this sermon from which I have selected these questions and affirmations, I believe Bishop Gibson speaks quite accurately for the churches of Jamaica.

The churches, with names familiar to us, have been not merely transplanted; they have become indigenous. They take on local color and give expression to the spirit of Jamaica. They sing songs with which we are not familiar. In worship there is order, restraint, and a strong tendency to ritual for which a Five Years Meeting Quaker is not prepared. Yes, Jamaica has the "sects" which are said to depend upon emotional appeal, but they are considered second class. Jamaica also has cults which are officially prescribed, yet draw secret support from the supposedly emancipated from superstition. *Words in common usage at home carry surprising connotations here.* For example, a Jamaican pastor explains to me that "*conversion*" means *convulsion* to Jamaicans. It carries with it a tinge of shame and a denial of stability.

I have discovered that Jamaica is not an outpost of the United States. Everything is somewhat different. Barriers to travel, communication, and trade are largely artificial but they are very real. American prestige is high: our supposed virtues are described in superlative

terms and our faults minimized. We are made to feel that all in Jamaica would like to come to the United States. For some, going to America and going to heaven are bracketed together. Although often heard, such statements must be heavily discounted in the interest of truth. Neither is Jamaica an extension of our Southern States. The predominance of dark skinned persons does not appear to be a major factor. Colonial status, economic inequality, lack of land, unemployment and resulting poverty have far more serious consequences for the cultural and spiritual lives of the people. Jamaica has a character and a personality of her own. She is a mixture of cultures, and is conditioned by her own history.

As Christians, we attempt to understand the conditions under which our neighbors live. We are confident that Jesus would speak and act in ways that would enable many to rise above their present levels of living. In His name, and led by his Spirit, we proclaim the good news of a Christ who lived, died, and lives forever to save all men from their sins.

If war comes again to the earth, Jamaica will not escape. She will, perchance, contribute her sons and daughters. Certainly, she will be called upon to suffer even greater austerity, while much of present relief from abroad will be suspended. While living in the world we would renounce the evil within it. We would bear witness to the way of life and salvation.

NEED AT FRIENDSVILLE

Beginning at "Jerusalem," Tennessee Friends of Friendsville are learning that home is a good place to begin, that "the Lord does send the rod of His strength out of Zion." We, as the church in another dispensation, are willing to try out the facts that took place in Jerusalem and do know by experience that "God helps those who help themselves."

Friendsville Academy is in great need. We realize just how great and important and necessary it is to do something *now*.

At the last session of our Monthly Meeting, a gift to the Academy of \$3,232.50 was unhesitatingly released. During the building of the Principal's Home and Teachers Cottage, \$15,000 was needed to complete both buildings. This amount was turned into the School treasury from the Monthly Meeting. Each year, the women of the church complete some Academy project, with the help of many friends everywhere, which carries an all year-round feeling of gratitude.

WITH "EVANGELICAL FRIENDS"

The conference of "Evangelical Friends," held recently at University Friends Church in Wichita brought a registration of about two hundred and fifty Friends. The topics were doctrinal in nature and presented interpretations on Prayer, Inspiration of the Bible, Incarnation, Evangelism, the Holy Spirit, Christian Education and others.

One of the topics of chief interest was on the subject of relief work with an emphasis on evangelism. Lewis Hoskins and Harold Chance of the American Friends Service Committee spoke briefly to questions asked of them by the conference.

The conference was inclusive in its invitations, and attenders were all extended a warm welcome. Byron Osborn was the chairman and elicited discussion from varied points of view.

A continuation committee has been appointed to determine the time and place of the next conference. The previous and first one was held in Colorado Springs in 1947.

There was a spirit of inclusiveness and a fervent emphasis on winning men to Christ. Through representatives of the Five Years Meeting, Friends were invited to attend the forthcoming sessions, October 19-25.

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 South 8th Street, Richmond, Indiana.

American Surpluses in a Hungry World, is a report of the agricultural seminar sponsored recently by the Friends Committee on National Legislation of Washington, D.C., and the American Friends Service Committee. It has just been issued and is available to the public at 10c each, or 20c for ten or more.

The report contains the discussions and recommendations of a group of fifty-two farmers, representing eighteen states of the union, who met and studied for ten days in Washington, D.C., to find answers to the question, "What could and should American agriculture do for a hungry world?" Their recommendations cover a wide field, ranging from international organizations and activities to domestic farm policy.

The Story of Joseph, by Josephine Sanger Lau; Abingdon-Cokesbury, Nashville, Tennessee; pp. 192; \$2.

This is a very choice story of Joseph. It is true to the Biblical narratives and is scholarly in its writing. The author has very colorfully portrayed Joseph.

The story has movement. You sense the spoiled character of the boy in his relationships with his brothers, yet you have a warm sympathy of his plight because of an over-indulgent father. You can readily imagine a junior reading this story from beginning to end without stopping.

This book would be worth while for the child's library in his home, and also for the church school library.

Olaf Hanson

Abingdon-Cokesbury Press of New York and Nashville has just published a devotional guide for Boy Scouts of Protestant faiths, *With Jesus on the Scout Trail*, by Dr. Walter D. Cavert. It is the first booklet of its kind produced for Protestants and endorsed by the Boy Scouts of America. The book is suitable for all young people of Scout age and for family worship. Priced at 25 cents, it is available in most book stores and through the supply service of the Boy Scouts of America.

THE CHURCH IN RED CHINA

Where Chinese Christian leaders have taken a "courageous stand" and publicly continued their Christian work, they have "in most cases" not had any interference from Communist authorities. This is one of the conclusions of a report on Communist-Christian relations in China published at Hong Kong by a monthly journal of the Church of Christ in China, January issue.

Although local officials have sometimes tried to prevent church activities from continuing, the report claims that if a Christian makes his stand on the basis of Mao-Tse-tung's policy of freedom of religion he is not challenged. "There seems to be a sincere attempt on the part of the authorities to implement that principle and to stand behind it where it has been transgressed by minor officials.

"So far, the Church has sometimes suffered because of the timidity of its representatives," the report continues, and points out that there are sometimes "limitations" of policy, changes in administrative practice, and heavy taxation. "But the challenge of the times finds the Church stronger in its morality and deeper in its spirituality."

Since 1935, Protestant church membership in China has grown by 200,000, and now stand at 800,000, the survey states. Writes one church leader: "The emphasis of Christian work is coming more and more to be in the place where it belongs, on the Chinese Christians, and the missionary from overseas will find his place in a more personal, less official, form of service."

SIGNIFICANT POLL OF ALUMNI

The average George School alumnus attends religious services twenty-seven times a year and feels that the religious training and influence of life at this Friends' boarding school have definitely proved beneficial to him since leaving the campus. These and other findings were given this week in a report on the 1950 alumni opinion survey just completed at George School, including answers from members of each of the school's fifty-six previous classes. Asked whether the Quaker training and influence of George School life had been useful in later life, alumni poll participants said "yes" by an emphatic eighty-six per cent.

Essay-type comments along with the above yes or no answer included: "George School's religious training formed the basis for a personal philosophy"; "A broader concept of other denominations and religious tolerance were the results of courses in school"; and "More emphasis is needed on religious training, including Bible and Quakerism study."

The survey showed that George School alumni have lived in three states since graduation, read twenty-one books annually, and keep up with six magazines regularly, seventy-seven per cent of them are married, and of those who are, the average alumnus has 2.4 children. They also participate in an average of two community services such as the American Friends Service Committee, Red Cross, school board, etc.

The survey covered only a part of the school's five thousand alumni, selected on a random sampling basis. There was a thirty-six per cent response from those asked to complete the four-page questionnaire.

REFLECTIONS FROM LONDON

(Continued from page 217)

relationship between Love and Justice, excellently delivered, as was to be expected since Konrad Braun was trained as a lawyer and served as a Judge in Germany before he was forced to flee from the Nazis.

* * * *

To sum up, the Yearly Meeting was a good one; the sessions maintaining a high level which the daily groups for quiet worship helped a great deal. The many Friends who attended the sessions drew from them inspiration and encouragement as they enter upon a further year's service for God through the Society of Friends in Great Britain.

The Sunday School Lesson

Prepared by RUSSELL E. REES

For July 23—Samuel, the Upright Judge

I Samuel 7:3-6, 15-16; 12:1-5

Samuel was the last of the judges and the first of the prophets. There is more than immediately is seen in that statement. The judges had been the major officials of Israel since the time of the settlement in Palestine, following the escape from Egypt, but the story of the judges is a motley one. At times there were individual judges who carried out their functions with dignity and courage; at times their actions leave very much to be desired. There seems little doubt that Samuel brought to the office a kind of leadership which was greatly needed, and that he made the functions of leadership different from much that had gone before.

The particular quality which Samuel added to the service of judgeship, was the religious leadership he gave. The records are exceedingly inadequate, but certainly as Samuel went about among the tribes he began to be somewhat like a circuit-rider. He was both a civil officer and an evangelist. He stirred up the concern of people for the religion of Jehovah, and he also began to see what was the real cause for concern in the nation, and when he put his finger upon it it was bad religion.

His message to the nation was, "put away the foreign gods and the Ashtaroth." Two alien religions were claiming the devotion which should have gone to Jehovah; the religion of Baal and the religion of Ashtart, the Phoenician god. The Baalim were the local dieties, the Canaanitish gods, worshiped by their neighbors in Palestine. The Ashtaroth were the gods of foreign people. The Baalim had to do with everyday life, seedtime and harvest, birth and death, community activities. The Ashtaroth had to do with spectacular religious ceremony. Here are the two temptations of religion. One, is to acquiesce in pagan community practices, to go along with the crowd, to take your standards from contemporary events. The other, is the glamor of ritual and pagentry, and the tendency to self-deception which is always the danger of such spectacular religion.

Samuel called Israel away from both extremes. He called them to remember Jehovah and the simple, unspectacular obligations of the moral law, and the undramatic worship of the true God.

One cannot but see in this and many other stories of religious awakenings, the importance of one consecrated per-

son upon the larger group. Religious awakenings do not begin with crowds, but with persons. It is Moses or Samuel, or it is Luther or Fox, or it is some other inspired person whose own soul is touched, and who in turn is able to communicate to others something of his vision and his consecration.

Problems do not cease because you have become religious. The nation of Israel was not free from difficulties because of one repentance. Saul was an unsatisfactory king. The people soon fell back into the comfortable ways of the community. Even the religious leaders were the victims of sin and evil, but men are not to be judged by whether or not they can get everybody to be good also. The failures of Israel are not to be charged to Samuel, any more than the failures of our communities are to be charged to us. Samuel was a great soul, living in a troubled time, trying with his best judgment and deepest devotion to help his nation and his neighbors to find the High Way of life.

Questions:

1. What are the chief causes of spiritual decay in nations?
2. How do you think a religious awakening could be started in our time? What part would an individual have to play in such an awakening?

For July 30 – David, a King Who Honored God

II Samuel 7:1-6, 17-22

Many years ago Elton Trueblood pointed out a curious part of man's behavior. "Man is not satisfied merely to produce a building which will protect him from the weather; he goes on to decorate his building and lovingly arrange the details of the structure so that they have what he calls a harmonious relationship to each other and to the whole. An ugly building will keep off the rain and snow as perfectly as will a beautiful building and may give the builder less trouble, but we constantly take the trouble."

The story of David and his concern to build an adequate building for Jehovah is not strange, since it fits into this need of man so easily. This need not detract from David's desire. It is a good thing to want to make the place of religious worship lovely. A dirty, poorly-kept meeting house is an indictment of the people who meet there from week to week. This does not

mean that the building must be ornate or showy, but it should surely be neat and clean, and thus show that our religion leads us to want to make our surroundings reflect some of the inner purity of our faith.

Now having said so much we should say also that the size and grandeur of the building, even its cleanliness, is no sure index to the real nature of the people who worship there. Honoring God is not merely a matter of building a Temple. People honor God by all that they do, and they fail to honor him in what they leave undone. David honored God by his humble spirit more than by his extensive plans to build a house. "Who am I that thou hast brought me thus far?" Have you ever seen people who blamed God for their failures, but took all the credit to themselves for their successes?

David did not get to build the temple. His plans for God's house were answered by a "No." That is one of the hardest things to understand, that sometimes the answer to our dreams and hopes is denial. It is easy to be sweet when all of God's answers are "Yes," but how do we act when his answer is "No"? Almost anyone can be sweet in prosperity, but only a few can be sweet in adversity. The true character of David shows through his defeats, even more than through his victories, and he did suffer many humiliating defeats. His family was a great disappointment; many of his plans came to naught; but he is a more kindly, generous man in his old age, with all his disappointments upon him, than in his youth.

David was a man of great contrasts, capable of unbelievable evil, but withal a deeply religious individual, sensitive to spiritual things, and attentive to the will of God. The true greatness of the man is seen, not in his dreams of a fine temple for God, but in his repentance and confession of evil when it was brought to his attention. One of the hardest sentences for any man to pronounce is this, "I was wrong, and I am sorry," but to say it is often the mark of true strength. As long as man is humble and willing to admit mistakes, he is not hopeless. It was the man who prayed, "God be merciful to me, a sinner," who, according to Jesus, went down to his house justified.

Questions:

1. In what ways was David superior to Saul as a king?
2. Discuss the motives which prompt men to create fine churches for worship. How can we separate the good motives from the bad ones? What is the good motive for such building?

Lessons based on International Sunday School Lessons: the International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education.

Friendly Life — Far and Near

Charles Beals was the principle speaker during the sessions of California Yearly Meeting. He is pastor of the First Friends Meeting in Portland, Oregon.

* * * *

First Friends Meeting, Marion, Indiana, has twenty-one Friends who have been members of that Meeting for fifty years or more. Recently they were given special recognition.

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Fred L. Ryon was feted by his neighbors on his ninetieth birthday, June 14, in Spokane, Washington, where he lives. He formerly served several pastorates within the Five Years Meeting.

* * * *

As the program for the Five Years Meeting sessions nears completion, it seems certain that Australia, Cuba, England, Jamaica and Mexico will be represented by at least fifteen Friends. The program will be completed shortly.

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Howard Kershner, well-known Friend, is president of the newly formed "Christian Freedom Foundation, Inc." Its purpose is opposition to the rapid enlargement of Government and governmental control, with an emphasis in the field of economics.

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John and Rachel Mostrom Chappell will leave soon for Hawaii where they will be associated with Jackson College, a new institution under independent religious auspices. They have been associated with Taylor University, Kletzing College, and other institutions.

* * * *

The New School for Social Research has conferred upon Clarence Pickett an Honorary Degree of Doctor of Humane Letters. The citation speaks of Clarence Pickett as "Friend, friend of man, political scientist of parts, true statesman of peace."

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R. Ernest Lamb, who is now on a program of visitation among Friends, under auspices of the Committee on Evangelism of the Five Years Meeting, will spend a few weeks at his home in California and then continue his visitation until the Five Years Meeting sessions.

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Among the interesting events of the Earlham College Commencement was the breaking of ground for the new meetinghouse, made possible chiefly by gifts of the five Stout brothers in memory of their parents. All of the five sons, Elmer of Indianapolis, Indiana;

Raymond of Paoli, Indiana; John and Charles of Memphis, Tennessee; and Orval of Vincennes, Indiana, were present. Elmer Stout broke the sod.

* * * *

The Men's Movement of Indiana Yearly Meeting is fostering the construction of six new cabins at Quaker Haven. The men of Western and Indiana Yearly Meetings are taking on added life with their progressive programs—Quaker Haven being a focal point for both.

* * * *

Friends of Hartford, Connecticut, Meeting are planning dedication of their new meetinghouse on November 12. Alexander Purdy, a member of the Meeting, will be the speaker. This opening day program will be followed by a series of lectures. They expect to have the building completed in July.

* * * *

Julia Branson was named Secretary of the Foreign Service Section of the American Friends Service Committee at the last meeting of the Executive Board. Julia Branson has been a member of the Committee family for many years, bringing to it all her capacity for warm understanding, coupled with a breadth of perspective that has helped guide its foreign service through difficult years.

* * * *

Rural Minister of the Year project is sponsored by the Ohio Council of Churches, Oberlin School of Theology, Ohio Farm Bureau Federation and Farm Bureau Insurance Companies, and the Ohio Farmer. John Harvey, minister of Fairview Meeting, Wilmington Yearly Meeting, was a recipient of this award, together with fifteen other rural ministers from as many denominations. In addition to the honorary title, each minister will also receive scholarship to the school for rural leaders to be held at Oberlin College, July 10 to 28.

* * * *

Westine and Arthur Shufelt have been asked by the Associated Executive Committee on Indian Affairs to continue for one more year as Friends' representatives among the Seneca Indians at Council House, Oklahoma, or until such time as arrangements can be made which are mutually satisfactory for their release. They had asked to be released in August this year, but have consented to remain longer in response to the Committee's request and the urging of Council House Meeting on

Ministry and Counsel. During July, when they will be away on vacation, Armin and Mary Jane Saeger will substitute for them at Council House and carry on a Vacation Bible School for children of the community.

* * * *

The AFSC Executive Board has charged Clarence Pickett, upon assuming his new responsibility as Honorary Secretary of the AFSC, to devote special attention to a follow-up of the publication and distribution of the Report on Russian-American Relations, endeavoring to discover whether there is an area in which we might foster some improvement of climate in which East-West relationships are carried on. The Board at this same meeting appointed the following advisory committee to plan with Clarence Pickett the program which he should develop: Gilbert F. White, Elmore Jackson, James G. Vail, E. Raymond Wilson, Stephen G. Cary; Co-opted Members: Eliza Ambler Foulke, Willis Weatherford, Harold Evans; Ex Officio: Henry J. Cadbury, Lewis M. Hoskins.

* * * *

Wilmington College is now offering a new cooperative work-study program which will enable outstanding young men eighteen years or more of age to attend a fully accredited institution and, at the same time, obtain valuable employment experience. Under this plan students will be able to earn tuition, room, board, and incidental expenses by working part-time in industry, and at the same time be permitted to study in any field of this liberal arts college. Because they will work half time, these students will carry a somewhat reduced academic program, but by continuing through the summers they will be able to complete the requirements for the bachelor's degree in four calendar years. Because the plan will become effective during the late summer, the College must select the candidates for this opportunity in the near future.

Friendly Fellowship

SABINA, OHIO—Sabina Friends held a ten-day meeting in April with Ross McLennan as evangelist and Vivian McLennan as minister of music. About thirty-five confessed Christ and a number have identified themselves with the Friends Meeting. Chester and Anna McKean came to this Meeting two

years ago, and a number of active new members have come into fellowship during that time. Two young persons have expressed themselves as desiring to train for Christian service. Several members are meeting each Wednesday evening for Bible Study at the meetinghouse.

* * * *

WABASH, INDIANA, Friends observed "Half Century Sunday" on May 28, when they honored thirty-two persons who had been members of Wabash Meeting for more than fifty years. Each one was given a record which was copied from Monthly Meeting records and signed by the pastor and Monthly Meeting Clerk as to the exact number of years of their membership. Each was given a special ribbon to wear and keep as a memento. Rural Life Sunday was combined with this, and fifty persons who had lived in the same property for more than twenty-five years were listed. One man had lived in the same place for seventy-eight years.

* * * *

GRINNELL, IOWA, Meeting welcomes Charles and Celia Whitely as leaders again for the coming church year, for their work is greatly appreciated. Dorothy Pitman was with the Meeting to tell of the work and show pictures in color of the mission in Kenya Colony, Africa. The meetinghouse was improved this year by the installation of an oil furnace, making room for the enlargement of the room for the junior department. This room also serves as a dining room. A new kitchen was arranged with built in features. This room is also used for the Sunday school. Most of the labor was donated. A Bible Vacation School starts on the 12th of June to run for two weeks, and will be concluded with a picnic.

* * * *

CAMBRIDGE, MASSACHUSETTS, Meeting has the following new officers: Henry J. Cadbury, presiding clerk; Andrew Towl, assistant clerk; Betty Doeringer, recording clerk; while Edward S. Wood, Jr., continues as treasurer and Paul Townsend as recorder. Special interest was aroused by the report of the week-end work camp made up of young people who have contacted tenement dwellers in Boston's crowded West End, where they helped with repairs. The young people say they experienced a broadening, and understanding of people who live in a community different from their own, and that they themselves gained much from their experience. Regret was expressed over the termination of the services of Harold Hadley as secretary, who will now teach in the Philosophy Department of Simmons College. George Selleck,

whose place he filled for two years, is returning from a mission to Finland under the AFSC.

* * * *

OBERLIN, OHIO—Oberlin Friends organized a meeting four years ago with the help of the American Friends Fellowship Council. Three types of membership, permanent, sojourning and affiliate are recorded. The Permanent members give a sense of continuity to the Meeting and their homes are open to the others for social gatherings, etc. Visiting Friends have been Mark Chamberlain, and Douglas Steere. A study series on historical Quakerism was carried through this spring preceding the meeting for worship. The group has gathered to mend clothes and thirty-three hundred pounds were sent in 1949 to the Service Committee.

A large number of Oberlin students, both in the Meeting and outside it, are planning to spend the summer in AFSC projects. Through the years, Leslie Shaffer had nourished the Meeting.

* * * *

CHICAGO MEETING at 108th and Artesian observed Children's Day on June 4, the program being arranged by Irma S. Kimmel, superintendent of the Sunday School. The service included group singing by the children, a violin solo by George Bibler, and the presentation of two films, *The Birthday Party* and *A Montevideo Family*. In the meeting for worship Russell Rees, the pastor, spoke on reverence. He said that children should be taught to be more reverent of church property. He spoke of Jesus' attitude towards all people inspiring wonder and reverence, and said that "to thine own self be true and thou canst not then be false to any man." He called attention to the fact that there can be no peace in the world until there is peace in the individuals, and said we must learn the meaning of the Scripture, "Be still and know that I am God."

* * * *

PORTLAND, INDIANA—Portland Quarterly Meeting was held June 10, and opened with a time of quiet waiting, Scripture reading, and prayer, followed by business meeting in which earnest concern and unity were manifested. Oscar and Alice Trador were present to enjoy the day. Five Quarterly Meeting pastors were present. Pastors continuing to serve Portland Quarter are Vernon Riley, Monroe, Indiana; John R. Walter, Pennville; and Walter McAdams, Portland, Indiana. A fellowship carry-in lunch was enjoyed by all at the noon hour. John Compton, Yearly Meeting superintendent, was helpfully present. In the afternoon, D. Elton Trueblood of Earlham College brought a most enlightening message,

encouraging each to know, live, and act for one's self in standing out for God and his will and work in the world now. He declared that he was devoted to that task and asked those present to take God's yoke upon them.

BANGOR, IOWA—Bangor Quarterly Meeting was held May 27-28. Ministry and Oversight convened with Wade Dillavou reading the 139th Psalm for devotions. Good reports came in from the five Meetings in the Quarter, all reporting an increase in attendance and spirituality. Nine ministers were present, including Edith Wilcoxson of Indiana, who now serves the Presbyterian Church in Albion. Orval H. Cox, Quarterly Meeting superintendent, presided, with Arthold Latham leading the praise service, and Herbert Pettengill, pastor of Des Moines Meeting, speaking at the eleven o'clock meeting, on the fourth chapter of Ephesians, emphasizing that Christ said, "Follow Me." In the missionary session, Lois Cox spoke of plans for the national conference of the United Society of Friends' women to be held in Marshalltown in the spring of 1951. On Sunday afternoon, Glenwood Stanley, pastor in Indianola, addressed the young people's rally on "It is well with a young man." Arthur Hebron, a singer and whistler of Des Moines, furnished music.

In the Larger Circle

The fifty-six year old Foreign Missions Conference of North America has voted to dissolve and surrender its functions to a foreign missions division of the National Council of Churches of Christ in the United States to be formed this fall.

* * * *

A gift of \$250,000 from John D. Rockefeller, Jr., will enable the World Council of Churches to purchase and renovate the Chateau de Bossey at near-by Celigney which houses its Ecumenical Institute. Until now the Council has rented the chateau. The gift was announced by Dr. W. A. Visser 't Hooft, the Council's general secretary, to a meeting of board members of the Institute.

* * * *

Delegates representing 50,000 Ohio Methodist youth condemned recent writings of John T. Flynn and Stanley High as "immoral attempts" to "degrade certain Christian gentlemen and institutions." The resolution was directed at statements in Mr. Flynn's book, *The Road Ahead*, and a recent article by Mr. High in *Reader's Digest*. The statement read, "We, the elected delegates of the 50,000 Methodist youth of

the Ohio Conference, hereby re-affirm faith in the spirit of Christ which is naturally opposed to any ideology, be it communism, capitalism, or otherwise, which denies the law of love working in all human endeavors."

OBSERVE HIROSHIMA DAY

(Continued from page 219)

of the world—Jewish, Buddhist, Mohammedan, Hindu, and not least Christian—would have issued such a call.

This has not been done, but the people can act and the conscience of the individual cry out when governments and churches are silent. There must be many throughout the land who do not want to let August 6 go by unheeded.

We who send out this letter do not have the means to organize or supervise a nation-wide observance of Hiroshima Day. All we can do is sound a call and pass along some suggestions. What will result depends upon individuals like yourself, small groups, churches, synagogues, etc., throughout the country who will take initiative in such ways as may appeal to them.

A. J. MUSTE

Hiroshima 1950 Committee
513 West 166th Street
New York 32, N. Y.

C.W.S. MORE THAN INITIALS

A disastrous fire occurred in Atami, the famous hot spring resort some fifty miles from Tokyo. Within twenty-four hours after the fire, two truckloads of clothing, given by American churches, arrived on the scene for distribution to the victims of the fire.

Dr. G. Ernest Bott, Church World Service representative, reporting on the fire, writes that "Early in the morning after the fire, Mr. Watanabe of the Welfare Ministry was at our office, and from our office telephoned to the warehouse ordering the immediate sending of forty-nine bales of assorted clothing to Atami. The bales were on their way by noon and reached Atami early in the evening." Later in the day, the pastor of the United Church in Atami, which by the way just missed the fire, reported that they were setting up an emergency day nursery and asked whether we could supply milk and clothing. A truck-load of milk and clothing was sent in the name of Church World Service, thus making it possible for the church people to render special service during the emergency.

Someone has been unkind enough to say that the politician is our most resilient citizen—he can sit on the fence and keep both ears to the ground.

BIRTHS

BAKER—To Willard and Miriam Lane Baker, a son, Timothy Glenn, on May 16, at Belvidere, North Carolina.

HARDING — To Herbert L. and Jane Akers Harding of Albion, Iowa, on March 13, a daughter, De Arra Rozan.

JAY—To Mr. and Mrs. Robert A. Jay, pastors of Harmony Friends Meeting, Wessington Springs, South Dakota, a daughter, Rebecca Susan, on June 9.

KINDEL—To Ersal and Helen Newlin Kindel a daughter, Arlene Ruth, on March 8, at Kaimosi, Kisumu, Kenya Colony, East Africa.

OGREN—To Donald A. and Margaret Ogren of Des Moines, Iowa, on June 8, a son, Benjamin John.

PALMER — To D. Russell and Ruth Coppock Palmer a son, Wilson Cary, on June 23, at Hockessin, Delaware.

MARRIAGES

CADBURY-FOSTER — Mary C. Foster, daughter of William O. and Millicent S. Foster of Hope, Rhode Island, to Christopher J. Cadbury, son of Henry J. and Lydia C. Cadbury of Cambridge, Massachusetts, on June 17, under the care of Providence Monthly Meeting at the Providence meetinghouse.

GRAY-HALL—Margie Hall, member of Beech Grove Meeting, Paoli, Indiana, daughter of Horace and Mabel Trimble Hall, to Melvin Gray, on June 11, with Isaac Morris officiating.

HALL-LANE—Barbara Lane, daughter of Willis and Mabel Pluris Lane, to Glenn Hall, son of Horace and Mabel Trimble Hall, on March 19, with Isaac Morris officiating. Both are members of the Beech Grove Meeting at Paoli, Indiana.

NOBLITT-HALL—Grace Margaret Hall of Beech Grove Meeting, daughter of Charles E. and the late Minnie Jones Hall, to Robert Noblitt on February 19, with Glenn Reece officiating.

REECE-HALL — Majel Hall of Beech Grove Meeting, Paoli, Indiana, daughter of Charles E. and the late Minnie Jones Hall, to Leroy Reece of Plainfield, Indiana, Meeting, son of Glenn and Velma Reece, on December 18, with the groom's father officiating.

WALTER-COX—Orpha L. Cox of Elizabethtown, Indiana, to John R. Walter of Pennville, Indiana, Friends Meeting, on June 18, in the Sand Creek Friends Church, after the manner of Friends with Murray C. Johnson in charge. John R. Walter is a Friends' minister and they are at present residing in the parsonage at Pennville, Indiana.

WINSLOW-STALLINGS—Joann Winslow, daughter of Percy and Nora Winslow, to Lewis Stallings on June 18, at Up River Friends Church, Belvidere, North Carolina, with Isaac Harris officiating.

DEATHS

GREENE—Lizzie S. Greene on May 26 at her home in Whittier, aged eighty-six years. She was a birthright member of Friends, and active worker in Michigan, Ohio, and in California until her strength was limited. Services were conducted by Robert Cope and Henry Edwin McGrew and burial was in Whittier. Surviving are the husband, Dr. Lindley Murray Greene; two

daughters, Mabel S. Roberts, Whittier, Inez G. Test, Ann Arbor, Michigan; two sons, Theodore Webster Smith, Altadena, California, and Pliny T. Greene of Long Beach; five grandchildren; and six great grandchildren.

NEWLIN—Pearl Newlin on May 3, at New London, Indiana. She was the daughter of Benjamin and Harriett Merrell; was united in marriage with Henry Newlin, and their married life was spent near New London. Both were members of the Friends Meeting and Pearl was one of the faithful leaders in music of the Bible School and Meeting. Surviving are two daughters, Dolly Kile of New London, Gladys Fox of Kokomo; and three grandsons. Services were in charge of her pastor, Valentine Krumm, and interment was in New London Cemetery.

STOUT — Ina C. Stout, daughter of Jehu and Mary Reagan, former pastors of the New London Meeting, on June 2. She was united in marriage with Wallace Stout in 1904 at New London. She rendered exceptional service in the Friends Meeting to which she was devoted. Surviving are the husband; two daughters, Mrs. Kenneth Newby and Mrs. Wendall Gilbert; two sons, A. B. Stout and Kennard R. Stout; ten grandchildren, and a great grandchild; a sister, Mrs. Lowell Cleaver of Moorestown, N. J.; three brothers, Chester Reagan, Moorestown, N. J., William J. Reagan, Richmond, Indiana, and Edgar Reagan, Sheridan, Indiana. Services were conducted by Murray S. Kenworthy, assisted by Valentine Krumm and Carl Darnell and burial was in New London.

TAYLOR—Lewis Taylor, son of John A. and Helen B. Taylor, on April 4, at New London, Indiana, aged seventy-eight years. He was united in marriage with Rachel Kenworthy in 1893, who survives him, together with a son, Russell Taylor of New London; four grandchildren; and a great grandchild. He was an active and faithful member of the Friends Meeting, Frank Stafford, assisted by Murray Kenworthy, conducted the service, and burial was in New London Friends Cemetery.

TRUEBLOOD—Elma Trueblood at the home of her brother, Wilson D. Trueblood, in Far Rockaway, Long Island, New York, on June 18. She was the daughter of Abram and Abigail Trueblood, both of whom attended Earlham at Richmond when it was a boarding school. She, herself, attended Earlham College in 1888 and 1889. For many years she was a teacher in Anderson, Indiana, and later taught in the far West. Inurnment was made in Indianapolis.

TRUEBLOOD—Lillie A. Trueblood, on February 24, at Berkeley, California. She was the daughter of Lot L. and Sarah Jane Woods, was a birthright Friend, and united with Berkeley Friends fifty-two years ago, coming there from Indiana. She was, for many years, a member of Ministry and Oversight, and served Friends in many capacities. She leaves a son, Dr. Leo Trueblood of Fresno, three grandchildren, four great grandchildren; and a sister, Hortense Woody of Berkeley. Inurnment was made at the Chapel of Memories, Oakland, with Howard W. Cope conducting the services.

VIRGINIA OAKER GENEALOGICAL RECORDS

Volume VI (Virginia) of William Wade Hinshaw's *Encyclopedia of American Quaker Genealogy* is now being offered for advance subscriptions.

This book contains more than 1,000 pages. In addition to all the Quaker records it has been possible to find, the civil marriage records of the Virginia counties, Bedford and Campbell, are included.

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ANDERSON, INDIANA

First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30; Prayer Meeting, Wednesday 7:30 p.m. Albert F. Bohnert, Pastor. Phone 2-8763.

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock; Evening service, 6:30. Howard W. Cope, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As.—Ashberry).

BROOKLYN, NEW YORK

Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. J. Harold Hadley, Executive Secretary. Telephone Trowbridge 6-6883 or Trowbridge 6-3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 3-2715.

Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for worship, eleven. Marie A. Ferguson, Meeting secretary, 1023 Maple Avenue, Evanston, Ill., phone University 4-8511 or University 4-0366.

The 57th Street Meeting of all Friends. Sunday worship hour 11 a.m. at International House, 1414 E. 59th Street. Monthly Meeting (following 6 p.m. cafeteria supper there) every first Friday. Phone FAirfax 4-8200.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take car 55 or 78 to University Ave., walk east three blocks. Bible School, 9:45, Meeting for Worship, 11 a.m. John M. Lewis, Clerk, 338 Bryant Street, Cincinnati, Ohio.

CITRUS HEIGHTS, CALIFORNIA

Friends Community Church, 7600 Old Auburn Rd., one-fourth mile east of Highway 99E and 40, between Sacramento and Roseville. Sunday School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., C. E. 6:30 p.m. Glen Rinard, Minister. Phone Roseville 162F11.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School, 9:45 a.m. Lloyd Hinshaw, Minister.

DES MOINES, IOWA

First Friends, East 13th and Lyon Streets, unprogrammed meeting, 8:30 a.m.; Church School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Herbert D. Pettengill, Jr., minister, Phone 6-5735.

DETROIT, MICHIGAN

First Friends, 9640 Sorrento, S. S. 10 a.m. Worship 11 a.m. For information write or call Mrs. Bruce Douglas, 18066 Warrington Drive, Detroit 21, Mich. Meeting for worship 10:30 a.m. each First Day in Highland Park Y.W.C.A., Woodward at Winona. Visitors phone Townsend 5-4036.

GREENSBORO, NORTH CAROLINA

Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship, O. Herschel Folger, Minister.

HARTFORD, CONNECTICUT

Meeting for Worship, Sunday 11:00 a.m., at Hartman Hall, 55 Elizabeth Street. For information, telephone Hartford 32-0467.

HIGH POINT, NORTH CAROLINA

Central Friends Meeting, South Main and Commerce. Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

INDIANAPOLIS, INDIANA

First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School 9:30, Morning Worship and Junior Church 10:45. Herbert Huffman, Minister, Geraldine H. Moorman, Assistant Minister, Jack Tilton, Assistant to Minister.

KANSAS CITY, MISSOURI

Penn Valley Meeting of Friends each Sunday 6 to 8:30 p.m., at 3427 Baltimore Ave., Phone JA1556. Visiting Friends always welcome.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave., at Ninth. Morning Worship at 11:00 a.m.; Evening Service, 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:30 p.m., George H. Moore, Minister. Richmond 78406.

MEMPHIS, TENNESSEE

Unprogrammed meeting for worship, first and third Sundays at 4:00 p.m., at the home of Miss Margaret C. McCullough, 858 Whitford Place (or phone Dr. Alice Deutsch 7-2990-W).

MINNEAPOLIS, MINNESOTA

Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Richard P. Newby, minister, 4448 Washburn Avenue South. Phone WH 9675.

MUNCIE, INDIANA

Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends' Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

NEW BEDFORD, MASSACHUSETTS

Friends Meeting, 83 Spring Street. Meeting for worship, 11 a.m. Bible Study, 12 noon. Charles W. Mesner, Minister, 29 Tremont Street. Phone 47447.

NEWBERG, OREGON

Friends Church, College St., at 3rd, phone 381, Carl D. Byrd, Pastor, 215 College. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

NEW YORK, N. Y.

The United Meetings for Worship of 20th and 15th Street Friends will be held at 144 East 20th Street, New York, from May to October, each Sunday at 11:00 a.m.

OVERLIN, OHIO

Meeting for worship, First Day, 11:00 a.m., from October to May, Sturges Hall, Oberlin College. Visiting Friends always welcome. Phone Imre Domonkos.

PASADENA, CALIFORNIA

First Friends Church: Temporary location—Lamb Mortuary, 415 East Orange Grove Avenue; 11:00 a.m., Meeting for Worship; 9:45 a.m., Church School, Orange Grove Friends meetinghouse; 6:30 p.m., youth group; Mid-week Service, 7:00 p.m.; Elmer Howard Brown, minister, phone Sy. 6-3372.

PITTSBURGH, PENNSYLVANIA

Meeting for Worship and First Day School at 11:00 a.m. in East Liberty Y.W.C.A., corner Spahr and Alder Streets; Clerk: Richard H. McCoy, 5429 Bartlett Street, Pittsburgh 17, Pennsylvania.

PORTLAND, OREGON

First Friends Church, S.E. 35th Ave. and Main St.; Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne Trolley Bus to S.E. 35th Place. Charles A. Beals, Minister, Phone Filmore 3107.

SCARSDALE, NEW YORK

United Meeting for Worship and First-day School, First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popsham Road. Clerk: Charles A. Perera, 9 Hathaway Road, Scarsdale, New York.

SEATTLE, WASHINGTON

Friends' Memorial, E. 80th St. and 24th Ave., N.E. Sunday School 9:45 and Worship 11:00 a.m. Take "22" Roosevelt 80th St. bus. Milo C. Ross minister, KEnwood 0471.

University Friends Meeting, 3959 15th Ave., N.E., Phone Melrose 0502 or Melrose 9867. Religious discussion 10:00 a.m. Meeting for Worship 11:00 a.m.

WASHINGTON, DISTRICT OF COLUMBIA

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

WHITTIER, CALIFORNIA

First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting, 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 10:30 a.m.; Christian Endeavors and Groups, 7:30 p.m. Office address, 310 E. Philadelphia St. W. Roy Ware, Clerk; Robert E. Cope, Minister. Phone 43-467.

WICHITA, KANSAS

University Friends, University Ave. at Glenn, Church School, 9:45 a.m. Worship, 11 a.m., 7 p.m. High School and College-C. E. Fellowship, 8 p.m. Prayer Meeting Wednesday, 7:30 p.m. Friends Univ. bus. Charles A. Lampman, Minister. Dial 2-3373.

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